

Guidelines for the exercise of the Lord's day Prophesying
Message Four : Living with the Divine Trinity (1) Living with Christ as Emmanuel and Having the Resurrected Christ Living in Us

I. Overview:

To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment. To live with the Divine Trinity is to live with Christ as Emmanuel— “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us)”. The practical Emmanuel is the Spirit of reality and the entire New Testament is an Emmanuel. Resurrection is a person because the life-giving Spirit as the Spirit of reality is the reality of the resurrected Christ and of the power of Christ’s resurrection. The budding rod signifies that Christ, the resurrected One, should be our life, our living. Resurrection is the basis of God’s selection; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry. The principle to every service lies in the budding rod; resurrection is everything that is not out of our natural life; resurrection speaks of the things that are beyond us, which we cannot do in ourselves.

II. Truth and Enlightenment:

Day 1 —

A. Expound what is to live in the Divine Trinity.

To live in the Divine Trinity is to dwell in Him as our home. To live in Him is to abide in Him, to remain in Him. Whether or not He would abide in us depends upon our abiding in Him. To live in Christ, to abide in Christ, is the first part of our enjoyment of the Triune God. To live in Him puts us into the position of the enjoyment of the Lord.

B. Explain what the functions are of the Spirit, whom God has given to.

The Spirit, whom God has given to dwell in us, is the witness in our spirit, witnessing that we dwell in God and God in us. The abiding Spirit, that is, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and God. By Him we are assured that we and God are one, that we abide in each other, indwelling each other mutually.

Day 2 —

A. Expound what the two processes are Triune God to pass through to dispense Himself. Through incarnation He could be Emmanuel outside of His believers, but this would fulfill only part of His intention in being with us. He must pass through the second process, that is, His death and resurrection. In resurrection His physical form became a spiritual form. Through death and resurrection, He as the last Adam became the life-giving Spirit to dispense Himself to us.

B. Explain that Emmanuel of the reality is the Spirit of reality.

There is a progression in the divine revelation from the Gospel of Matthew to the Gospel of John. Today the Spirit of reality is Emmanuel. In Acts and the Epistles, the Spirit of reality is the very presence of the consummated Triune God in our spirit. He, the Triune God, is with us, the tripartite man, mainly in an inward way to dispense Himself into our being.

Day 3 —

A. Why do we say that the entire New Testament is an Emmanuel?

When Christ came, He was Emmanuel, which means God with us. Christ is God with us. This is also revealed in Matthew 28, where the Lord Jesus said, “Behold, I am with you all the days until the consummation of the age.” Actually, the entire New Testament is an Emmanuel and this great Emmanuel will consummate in the New Jerusalem in the new heaven and new earth for eternity.

B. Explain the words of that my presence shall go with you and their applications.

Never think that as long as the Lord helps you, it is sufficient. No, no. Far from it. We must have the Lord’s presence. We must learn to pray, “Lord, if You will not give me Your presence, I will stay here with You. If Your presence does not go with me, I will not go. I will not be governed by Your help but by Your presence.” We must go even further to pray, “O Lord, I do not want Your help, but I do want Your presence.

Day 4 —

A. Explain the meaning of resurrection which covered.

Resurrection is a person, because Christ said that He is the resurrection. Life and light are also a person. Christ said that He is the life and He is the light. We can say Christ's death, using the possessive case, because death is not the consummation. The consummation is resurrection. The processes through which the Triune God passed consummated in resurrection. Thus, resurrection is the very consummated God.

B. Describe and explain the relationship between the life of Christian and resurrection.

Human life is full of troubles, worries, and all kinds of sorrows. We can rid our being of these things only by our God who is resurrection, which is the Spirit. The Spirit kills, and the Spirit also resurrects. This is because Christ's killing death and His uplifting resurrection are compounded in the compound Spirit, whom we are enjoying.

Day 5 —

A. Describe that our God lived a human life in resurrection.

The One who created Adam came to be a man and lived a human life in resurrection. He denied His natural humanity. He never did anything out of Himself. We also should not do anything in our natural life but in Christ's resurrection life. Jesus was living and walking on this earth in His flesh, but He rejected this flesh. He rejected His natural life. The Lord's charming and cherishing are not natural but are by His resurrection life in humanity.

B. Expound that Jesus was in resurrection before He was resurrected.

Jesus was in resurrection before He was resurrected. He was a person living a human life in resurrection, not by Himself but by another source, that is, His Father. Thus, He could say that when He spoke, that was the Father working within Him. He was one with the Father. If we live such a life today, we are living in humanity by resurrection.

Day 6 —

A. Explain that resurrection is the basis of God's selection.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark. Then He said, "And the rod of the man whom I choose shall bud. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God."

B. Expound what we have experienced of resurrection.

Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability.

Resurrection speaks of the things that are beyond us, which we cannot do in ourselves. Any rod can be engraved with flowers or painted with colors, but no one can make it bud. This was God's doing. Resurrection means that one cannot do anything by himself, that he can only do it through God. Resurrection is that one trusts only in what God is.

III. Conclusion:

In living with the Divine Trinity, we experience of Jesus as Emmanuel, God with us. Whenever we are gathered into the name of Jesus, He is with us. The Lord promised in Matt. 28: 20 that He would be with us all the days until the consummation of the age.

This Jesus who is with our spirit is Emmanuel. The Spirit is the reality of the presence of Jesus. According to Isaiah 8:7, the enemy attempted to take over the land of Immanuel; actually today our spirit is the land of Emmanuel. Thus, we ourselves are the land of Emmanuel. Isaiah 8:10 reveals that God is with us and that the enemy can never take over the land of Immanuel. Because of Immanuel, because God is with us, we are still here. This Emmanuel is Jesus. Today we can enjoy Jesus in reality and experience Him as our Emmanuel.